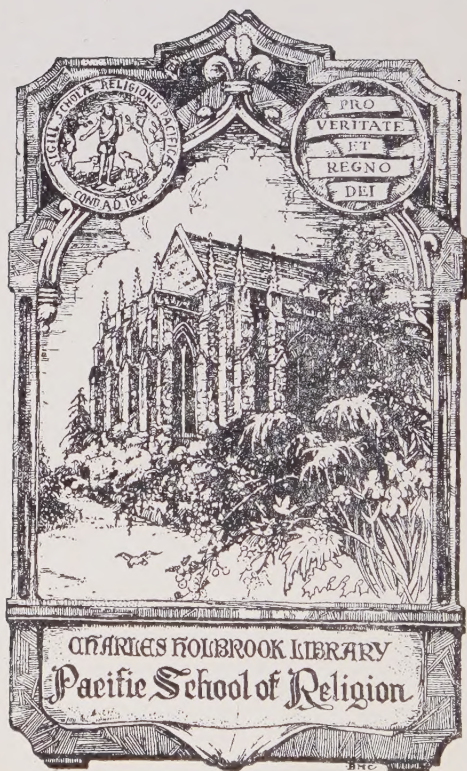


יְהוֹאֵל  
—  
THE PROPHECY OF JOEL

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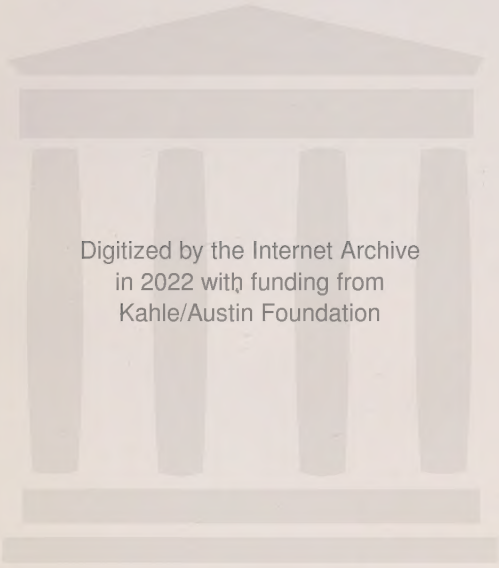


D. C. Lyon.

With the reports of A. N. J.  
Apr. 1878.

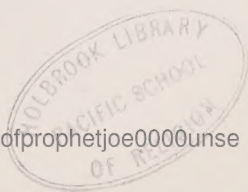






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Bible. O.T. Joel. English. 1869. Hughes

THE  
PROPHECY OF JOEL:

THE HEBREW TEXT,

METRICALLY ARRANGED,

WITH

A NEW ENGLISH TRANSLATION,

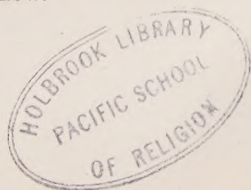
AND CRITICAL NOTES.

BY THE

REV. JOSEPH HUGHES, B.A.



LONDON:  
SAMUEL BAGSTER AND SONS,  
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## PREFACE.

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1869 WITH an earnest desire, and some faint hope, that these few pages, so far as the Notes are concerned, may be of use to junior students of the Hebrew Bible, they are sent forth by one who has entirely taught himself.

It was my intention to have said something about the Prophet himself; but after considerable trouble I judged it best to remain satisfied that there are no means of telling now which he was, if he was one at all, of all the Joels mentioned in other parts of the Old Testament Scriptures; and in that opinion I am borne out by Pococke.

*Tickenhall. August, 1869.*



# NOTES.

## CHAPTER I.

1. This verse is the title to the Book; a similar one is prefixed to the prophecies of Hosea, Micah, and Zephaniah; they may have been written by the authors, or, more probably, were added at the collection of the Sacred Writings. הָיָה is used in its sense of *happening*, or *coming to*, and is therefore followed by the preposition of motion ל.

2. זֹאת. The fem. is used on the principle explained in Gesen. Gram., § 107, 3, b). הַיָּמִים, see § 109, 3, Rem. 2. הַיָּמִינִי, see יָמִין in Lex., and in Gram. § 53, 2, and § 62, 2. יוֹשְׁבֵי, § 135, 2). הָאָרֶץ is not necessarily the earth, but the land of Canaan. הַהִיטָה, see הָיָה, and § 100, 4, and § 153, 2. זֹאת, for this LXX. have ταῦτα, and the Syr. <sup>7</sup>זֹאת <sup>7</sup>כִּי like this, as though the text were then כִּי זֹאת. Vulg. has *istud*. בְּיָמֶיךָ, see יוֹם. וְאִם, this is more emphatic than the formula אִם . . . הַ, which is simply *disjunctive*; we may construe by “or even,” implying “or even in all time before you.” Compare 1 Kings xx. 18, which should be rendered, “If they have come out for peace, take them alive, or even if (וְאִם) they have come out for war, still take them *alive*.” So Jer. xlii. 6, “If

it be good, or even if (וְאִם) it be evil, we will obey;" and at Eze. ii. 5, "And they, whether they will hear, or even if (וְאִם) they refuse." So also Eccles. xii. 14. When the emphasis is on the first question, the form employed is הֲאֵף . . . וְאִם.

3. סִפְרוּ, Gram. § 52, 2, and on the *tsere* see § 29, 4, *b*). After וּבְגִיבֵיכֶם we must supply יִסְפְּרוּ to complete the sense.

4. This verse contains the זֹאת which was so terrible that it should, as said in ver. 3, become matter of history, or at least be spoken of with wonder and awe to the third generation. יִתֵּר is not the *remnant of*, but that which was *left by*; the objective genitive. The four insects mentioned here are all locusts: גִּזְזִים the devourer; according to the Targ. זִחָל, *i. e.* the creeping, wingless locust: the Syr. has <sup>ו</sup>ܠܥܡܐܬܐ, which, according to Castel, is "*locusta non alata, reptile corrodens fruges*;" LXX. κάμμη, a caterpillar. אֲרֵבָה some derive from רֵבָה, because this *gryllus gregarius* appears in swarms; others from אָרַב to browse upon. Syr. has <sup>ו</sup>ܠܥܡܐܬܐ <sup>ו</sup>ܠܥܡܐܬܐ *locusta volata*; Castel says, under <sup>ו</sup>ܠܥܡܐܬܐ, "*nomen habet a subsiliendo, ac forte a similitudine equi, cui comparare Orientales locustam solent*;" LXX. ἀκρίς; Vulg. *locusta*; see Ex. x. 4, etc. יֵלֶק is the name of a grass-eating locust, which bears the epithet סָמָר, Jer. li. 27, on account of the rough, horny substance which in its state as יֵלֶק covers its wings. This at a subsequent stage it strips off, as we read (Nah. iii. 16), יֵלֶק וַיִּעַף, *the Yelek strips off (the wing-covering) and takes flight*. Syr. has <sup>ו</sup>ܠܥܡܐܬܐ <sup>ו</sup>ܠܥܡܐܬܐ, "*locusta parva, necdum*

*alata*," Castel; LXX. βροῦχος; Vulg. *bruchus*. חָסִיל, from חָסַל, to strip, may be the יֶלֶק after the process just referred to, or it may receive its name from its depredations; its position here, last of the four, may seem to favour either supposition: I incline to the first. Syr. {<sup>ו</sup>ס<sup>ו</sup>ז<sup>ו</sup>—(<sup>ו</sup>ז, to strip). Castel, however, has, under ז<sup>ו</sup>, “{<sup>ו</sup>ס<sup>ו</sup>ז<sup>ו</sup>, *genus locustæ repens, non volans, percutit radices arborum, et exarescunt*.” This seems scarcely correct of the חָסִיל, which devours the fruit of the field (יְבוֹי), Ps. lxxviii. 46, where, too, the LXX. translate by ἀκρίς; in this passage they have ἐρυσίβη. Deut. xxviii. 38 would seem to point to an identity between אֶרְבֶּה and חָסִיל, thus, “thou shalt pour out much seed in the field, and little gather,” בִּי יִחְסְלֵנוּ הָאֶרְבֶּה, while the Gazam was evidently a fruit-eater, Amos iv. 9. The whole verse may be paraphrased, “Every kind of locust in succession, the creeping, the flying, the grass-eater, the fruit-eater, the corn-eater, has appeared and left the land destitute of every green thing.” Note: we have in this verse three different forms of the article. See § 35.

5. הִקְיצוּ *be awake!* Arouse ye from your drunken stupor! See קוץ. In שְׁבוּרִים there is probably a reference to the sin-condemned at Is. v. 11 as very prevalent in Jeel’s time as well. הִילִילוּ, see לָלַח. At Is. lii. 5 we have יִהְיֶיֱלִי, which Eng. Vers. renders in a Hiphil or causative sense, “make to howl;” it is better, perhaps, to give this verb two significations, “to shout triumphantly,” and “to lament.” שְׁתִּי יָזָן (שִׁתָּה), see § 135, 2); עַל, *over, or, on account of*, see § 154, 3, b). בִּי נִכְרַת, “*subito imprudentibus*

*ereptus vitis fructus, quem jamque ore pleno haurisse videbamini,*" Tremellius. מִפִּיכֶם *from your mouth*; see פֶּה. LXX. add to this verse, εὐφροσύνη καὶ χαρά, as though they read שִׂמְחָה וְגִיל as at ver. 16.

6. גִּוִּי, *i. e.* the locusts, see Prov. xxx. 25–27, הַנִּמְלִים עִם לֹא-עָוָה . . . שְׁפָנִים עִם לֹא-עָזוּם . . . מִלֶּךְ אֵין לְאַרְבֶּה In the same sense we have, Il. ii. 87, ἔθνεα μελισσάων, and ii. 469, μυιάων ἔθνεα; in Hesiod, Fr. 22, φῦλα μελισσάων and δῆμος ἰχθύων; so *genus* in Virg. Georg. iv. 430. On אֵין consult § 152, 1. שָׁנִי (שֵׁן) conf. Rev. ix. 8, where we have καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν. לֵבָא, *a lioness*; Syr. renders by גִּוִּי אֲרִיָּה, and LXX. by σκύμνος, young lion, though Gen. xlix. 9 would seem to be against them; and the *molars* of a whelp would not seem very formidable. At Job iv. 11, we have besides בָּנֵי לֵבִיא, which are themselves σκύμνοι. See Is. v. 29.

7. שָׁם לְשֹׁמֶה (and שִׁית לְשֹׁמֶה, Jer. ii. 15; compare also Is. v. 6) to lay desolate, destroy; see שָׁם לְקַצֵּף borrow שָׁם from the preceding, *made* it a mere broken branch (קַצֵּף to break in pieces). "Some refer this word to קֶצֶף anger, rage, *since the parallel is שֹׁמֶה*." Fuerst. It seems to me that there is far more parallelism between *desolation* and *a tree stript to a mere broken branch*, than between *desolation* and *anger*. With the sense here given חָשַׁף חֲטָפָה, *hath utterly stript it*, corresponds very well. See § 131, 3, *a*). וְהִשְׁלִיךְ; observe the past tense *not* converted by the ו, see § 126, 6, *d*). The usual form would be וַיִּשְׁלֹךְ; compare Ex. vii. 10. Fuerst, under שִׁלַּךְ,

explains by “*to cast away the vine, i. e. to look on it as useless.*” Just before, he had quoted Jer. ix. 18, and given the sense of “*to destroy.*” We have, too, the same sense at Job xviii. 7, and doubtless in this passage as well. LXX. have ἐρευνῶν ἐξερεύνησεν αὐτήν, hath utterly, or completely, searched it out. Vulg. *projecit*. הִלְבִּינוּ שְׂרִיָּה; *Its shoots have become white, i. e. have been peeled, stript by the locusts.* Compare Is. i. 18; § 53, 2.

8. אָלִי, 2 sing. (f.) imper. Kal of אָלָה. The usual sense of this verb is *to swear*, here *to lament*. Considering the imperatives that have preceded, we should have expected אָלִי, which is altered into אָלִי by attraction to בְּתוֹלָה. הִגְרַת־יֶשֶׁק, § 135. LXX. have Θρήνησον πρὸς μὲ ὑπὲρ νύμφην κ. τ. λ., as though their copies had contained אָלִי אָלִי עַל בְּתוֹלָה. Syr. and Vulg. as the Heb. בְּעַל נְעוּרֶיהָ, the betrothed, who is lost just *before* marriage.

9. הִכְרַת Hoph. of כָּרַת. Note here the sing. verb with two nominatives and in the masculine, though the nearer nom. is fem., § 147, 148. וְנָסַף, § 104, 2, *d*). אָבְלוּ; LXX. πενθεῖτε, as if אָבְלוּ, which is most suitable if we translate by *lament*, mourn; the primary signification is, *to fall to ruin, sink down*; hence *to fade, wither, perish*. Is. xxiv. 4, 7; Jer. xxiii. 10. I greatly prefer the LXX. Syr. reads, ܠܡܠܟܝܢ ܝܬܝܒܝܢ ܒܝܬܝܢ *kings have sat in sorrow*; or perhaps, *sit ye kings*.

10. LXX. supply ὄτι at the beginning of this verse, as though they read כִּי before the first as well as the second



שָׁדֶר; and they render תִּאָּבֵל as if אָבֵל, thus giving greater uniformity,

Πενθείτε οἱ ἱερεῖς . . . .

Ὅτι τεταλαιπώρηκε τὰ πεδία

Πενθείτω ἡ γῆ

Ὅτι τεταλαιπώρηκε σῖτος.

הוֹבִישׁ. This part of the verb is used in Josh. ii. 10; v. 1; Ps. lxxiv. 15; Is. xlii. 15, in the true Hiph. sense, “to make dry, to dry up;” and Fuerst quotes this passage in the same sense, referring it to the root יָבֵשׁ. I think it better to refer it to בּוֹשׁ, which root appears again in this book. We have יָבֵשׁ in יִבְשׁוּ, i. 12; and בּוֹשׁ in יִבְשׁוּ; while הוֹבִישׁ and הִבִּישׁ may be referred to either by the interchange of the sounds ה and ו, as in הִילִיף and הוֹלִיף. I prefer deriving them from בּוֹשׁ, and taking the Hiph. intransitively. Thus הוֹבִישׁ תִּירוֹשׁ the wine has become pale, worthless, which corresponds with אָמַל has faded; i. 11, הוֹבִישׁוּ הָאֲבִירִים husbandmen have paled, fainted, from fear; i. 12, הִנָּפְן הוֹבִישָׁה the vine has become pale, sapless, withered; *id.* יִבְשׁוּ עֲצֵי הָרֵי the trees pale, wither, and הִבִּישׁוּ יִשְׁשׁוֹן joy has paled, faded, departed; i. 20, יִבְשׁוּ אֲפִיקֵי מַיִם the fountains of water are dried up (יָבֵשׁ); ii. 26, וְלֹא יִבְשׁוּ עַמִּי and my people shall not become pale, *i.e.* be ashamed.

11. הִבִּישׁוּ *Be ye ashamed*, Eng. Vers.; Syr. ܟܫܬܐ, 3 p. m. past Peal; LXX. Ἐξηράθησαν; Vulg. *confusi sunt*; both this word and הִלִּילוּ are best taken as past tenses. שְׁעוֹרָה *barley*, from שָׁעַר hair.

12. הִבִּישׁ; LXX. render this clause by ὅτι ἡσχυναν

χαρὰν οἱ υἱοὶ τῶν ἀνθρώπων, as though they read כִּי הָבִישׁוּ יִשְׁשׁוֹן בְּנֵי אָדָם.

13. סָפְרוּ, LXX. κόπτεσθε, *beat the breast*; see Is. xxxii. 12, where the similarity of the sentiment may be an additional reason for reading with the LXX. עַל-יְצָדִים. סָפְרוּ עַל-יְצָדָה הָסֵד. The art. in הַפְתָּנִים is again used vocatively.

14. בְּדִשּׁוּצוֹם *proclaim a solemn fast*. This sense of the verb is proved by the use of קָרָא in 2 Kings x. 20, קָרְשׁוּ עֲצָרָה לְבַעַל וַיִּקְרְאוּ. עֲצָרָה, commonly *assembly*; “Vulg. *coetus, collectio*; LXX. σύνοδος πανήγυρις; Rashi וַאֲסִיפָה; Kimchi קָהַל; consequently from עָצַר *to join, collect*. But as in Joel i. 14, only *an appointed day of fasting and repentance*, and in 2 Kings x. 20, and Is. i. 13, *a festival generally*; it is better explained by מוֹעֵד *an appointed, definite time*. The assembly is a consequence of the fast, or feast. It should therefore be derived from עָצַר, *to establish, appoint*.” Fuerst *sub voce*. Against the explanation of Fuerst it may be urged that neither here nor in 2 Kings x. 20 was the assembly a *fixed* or *appointed* one. The *cetus* of the Vulg. and כַּסְפָּא (כַּסַּא *to collect*) of the Syr. agree with the derivation עָצַר, *to collect*, of Rashi, and Kimchi. Bishop Lowth, on Is. i. 13, has the following: “Certain holy days, ordained by the law, were distinguished by the particular charge that ‘no servile work should be done therein.’ This circumstance clearly explains the reason of the name,—the restraint, or day of restraint, given to those days.” The Bishop seems to me

to confound עֲצָרָה an assembly, with עֲצָרָת of Lev. xxiii. 36, Num. xxix. 35, and Deut. xvi. 8, which he quotes, and which does not receive its name, as he supposes, but from its being the *closing day* of the feast, on the seventh day of the passover; on the eighth day of the feast of סִבּוֹת. As in both cases it is just the *closing feast*, the word ἐξόδιον of the LXX. is explained without any reference to עֲצָר to *determine*, or to withhold. בֵּית is either for, or is a mistake for בֵּיתָהּ as בֵּיתָהּ. The LXX. supply at the end of the ver. ἐκτενῶς *fervently*, which is perhaps implied in וַעֲקוּ. Syr. supply וְאָמְרוּ, סִבּוֹתָם.

15. אֲהָהָה, LXX. οἶμοι, οἶμοι, οἶμοι; Vulg. *a, a, a*, an expression of very deep woe. Zephaniah breaks forth still more strongly at i. 14, קָרוֹב יוֹם־יְהוָה קָרוֹב וּמָהָר מְאֹד קוֹל יוֹם, יְהוָה מֵר צִרְחַ נֶשֶׁם גְּבוּר. יוֹם יְהוָה a day of Jehovah, a visitation of Divine wrath: in this instance the scourge of locusts. הִלְלוּ כִי קָרוֹב יוֹם יְהוָה בְּשֹׁר, etc.; compare Is. xiii. 6, מִשְׁדֵּי יְבוּא “like violence from the Almighty it shall come.” Fuerst considers the paronomasia in מִשְׁדֵּי to point to an identity of derivation of these two words from שָׁדַד; LXX. ὡς τάλαιπωρία ἐκ τάλαιπωρίας; Vulg. *quasi vastitas a potente*; the signification is, “with extreme violence;” and it is more particularly explained in the following words to the end of the chapter.

17. עֲבָרוּ. LXX. has Εἰσκήρτησαν δαμάλεις ἐπὶ ταῖς φάτταις αὐτῶν,—had their copies something like עֲבָרוּ פְּרִדּוֹת? Though פְּרִדּוֹת are mules, not calves. Vulg. *Computruerunt jumenta in stercore suo*; Syr. عَجَلٌ

וְהַצֹּדֵקִים וְהַצֹּדֵקִים וְהַצֹּדֵקִים and the unfed cows at their mangers have destroyed their garners. These three different renderings are sufficient to show the difficulty of the passage. The Syriac seems the most satisfactory, if it could only be got from the Hebrew, of which the literal translation is, “seeds have died under their clods.” The pronominal suffix is awkward. Tremellius has, “*Mucida facta sunt sata sub glebis suis;*” and in a Note, “*ex nimis imbris sementem corrumpentibus.*” But עָבַשׁ has the same organic root with יָבַשׁ, and signifies “*dying of drought;*” comp. also ver. 19, אֵשׁ אָכְלָה נְאוֹת מְדָבָר. אֶצְרוֹת. אֶצְרוֹת. lit. collecting places, from עָצַר, see ver. 14.

18. כִּמֶּה־נִּנְאָנְחָה בְּהֶמָּה; LXX. τί ἀποθήσασθαι ἑαυτοῖς, as if נִנְאָנְחָה were a fut. p. 1 per. of אָנַח; while for בְּהֶמָּה they read בְּהֶמָּה. § 103. נִבְכּוּ, see בּוּךְ. נְאוֹת מְדָבָר are the encampments of shepherds in the wilderness; the oases or pasture-grounds of the desert; so נְאוֹת דֶּשֶׁא green, or grassy pastures, Ps. xxiii. 2.

19. לָהֶטָה, Piél of לָהֵט, hath completely licked up, i. e. destroyed; comp. *lambere*, Hor. 1 Sermon. 5, 73, 74.

20. תַּעֲרוּגוּ . . . בְּהֶמָּוֹת § 146, 3.

## CHAPTER II.

1. תִּקְעוּ שׁוֹפָר, this is the uncommon construction; we usually find קָ before the instrument played upon; see Jos. vi. 4. הִרְיעֵנִי Hiph. imp. of רִיעַ. On הָרָדְשִׁי, see § 106, 1. רָגַז has the two meanings of “*to tremble with joy,*” and “*to quake with fear,*” see Jer. xxxiii. 9.

2. Tremellius has this note: “Id est, tempus tam injunctum atque difficile, quam solet illa dies esse qua exoriente nubes densissimæ in montes assurgunt, quæ solum cælumque obtegunt prima luce, aerem obscurant, et minantur imbres certissimos.” *Vide* Amos iv. 13; viii. 20. Lowth on Isaiah.

I think that, while the two first lines describe the day as a dreadful one, the third should be referred to the fourth, and be considered as an amplification of **בְּמַהוּ רַב**, § 103; this was a proverbial expression for anything very extraordinary,—the same words are used of the locusts at Ex. x. 14; see also Kings xxiii. 25. Notice the Niph. of **הָיָה**, see Judges xix. 30. **יֹסֵף** fut. Kal of **יָסַף** to happen or be again **עַד-שָׁנִי דֹר וְדֹר**.

3. **תִּלְהֵט**, see i. 19. **לוּ**, § 20, 4, a). The last clause **לוּ . . . וְגַם** should mean “and there shall no remnant of it be left,” see 2 Chron. xxx. 6; Ezra ix. 13: but here we must construe **לוּ** by it: LXX. καὶ ἀνασωζόμενος οὐκ ἔσται αὐτῷ: Vulg. paraphrases by “neque est qui effugiat eum:” Syr., “And there is nothing which has escaped from it.”

4. **יְרוּצִין**, § 47, 3, Rem. 4; § 72, Rem. 4.

5. **עָרוּךְ מִלְחָמָה**. **לְהִבָּה** at i. 19 we have the fem. form **לְהִבָּה**; § 135, 2).

6. **יִחִילוּ**, fut. Hiph. of **חָוַל**. **קִבְצֵי פָרֹר**. These words have been much misunderstood. Syr. “all faces shall grow black like the soot of a pot;” LXX. πᾶν πρόσωπον ὡς πρόσκαυμα χύτρας; Vulg., omnes vultus redigentur in ollam;



Eng. Vers. *all faces shall gather blackness* (marg. *pot*).  
 { קָבְצוּ does not here signify *gather*, but *draw in*, and פָּאָרוֹר  
 (not פָּרוֹר a *pot*, or *kettle*, or *soot*) is *redness of the cheeks*,  
 from פָּאָר to *shine*, *be beautiful*, *ruddy*. And the sense is,  
*all faces shall withdraw*, or, *draw in their redness*, i. e.  
*shall become pale*. אָסַף has the same meaning of *with-*  
*drawing* at ver. 10, and again at iv. 15.

7. אִישׁ, and again in ver. 8, as also נָגַב, see § 146, 1.  
 אֲרֻחוֹתָם (אֲרֻחַ) poet. for דְּרָדָה, § 2, 4.

8. For יִרְחֲקִין there is another reading, יִרְחֲקִין; favoured,  
 too, by the LXX. ἀφέξεται. But the sense given by the  
 former, *jostle*, is far preferable to that of the latter, *leave*.  
 The Syr., too, is in favour of the received reading (יָמַח).  
 בָּעַד, § 101; § 154, a, a). This clause is rendered in various  
 ways: Syr. “*from the weight of their armour they shall*  
*fall, and not be destroyed;*” LXX. καὶ ἐν τοῖς βέλεσιν  
 αὐτῶν πεσοῦνται καὶ οὐ μὴ συντελεσθῶσι; Vulg. *seil et per*  
*fenestras cadent, et non demolientur;* Eng. Ver. “*and when*  
*they fall upon the sword (or dart), they shall not be*  
*wounded;*” while our text gives, “*and round about the*  
*weapon (or weapons, שָׁלַח a collective) shall they fall, they*  
*shall not break off*” (from their march?). Or, *they*, i. e.  
 the weapons, *shall not tear them*. For יִפְּלוּ see גָּפַל.  
 יִבְצְעוּ; לֹא; LXX. καὶ οὐ μὴ συντελεσθῶσι; Vulg. *et non*  
*demolientur;* Syr. ܕܢܝܚܐ ܕܢܝܚܐ: coupling these read-  
 ings with the fact that many MSS. read וְלֹא, I should be  
 inclined to adopt it. But see § 154, 4, c).

9. יִשְׁקוּ, see שָׁקַק. יַעֲלוּ combines the irregularities of

both Paradigms D and P. פִּנְנָב as *the* thief does; obs. the article, see § 109, 3, *a*).

11. מַחְנֶהוּ, § 91, *b*). עֵשָׂה, § 134, 1; § 135. נֹרָא, part. Niph. of יָרָא used as an adjective. יְכִילָנוּ (כּוֹל), § 58, 4.

12. "וְנִמְעַתָּה נְאֻמֵּי" And now (hear, or, this is) the oracle of JEHOVAH. The prophecy proper begins here. עֲדִי, § 103, 3; the commoner expression in prose is אֵלֵי, Gen. viii. 12.

13. חֲנוּן see Ex. xxxiv. 6; Num. xiv. 18. אָרַךְ אַפִּים putting off anger, *i. e.* long enduring before being angry; compare Prov. xix. 11. נָחַם, this word occurs Ps. xc. 13; Jer. xv. 6; Ez. xxxii. 31; Jud. xxi. 6, 15; Ex. xxxii. 12; 2 Sam. xxiv. 16, and many other places in the sense of *having mercy or compassion on, feeling sympathy with*; so we may very properly discard the idea of *repenting*, and construe—and *has compassion for misery*. On the article in הִרְעָה, see § 109, 1. On נָחַם עַל-הִרְעָה, Whitaker has the following: "Vulgate: *Præstabilis super malitia*. What is this? Let us hear Bellarmine's explanation: '*Præstabilis super malitia*,' saith he, 'means, excelling in compassion.' As if *præstabilis super* were all one with excelling, or *malitia* the same thing as compassion. Or otherwise, '*Præstabilis super malitia* is as much as to say, so good as not to be overcome of evil.' But this is not the meaning of the prophet. The prophet extols the clemency and goodness of God, and says that it is so great that God repents Him of the evil with which He had determined to afflict the people. This may easily be understood.

The other is not only obscure, but absolutely barbarous." Whitaker's Disputations, p. 172. Parker Soc. Publications.

14. כִּי יִרְדֵּעַ, § 142, 3, c); § 155, 4, c). The subject of this verse is the עַם רַב of verse 2, the locust-horde.

17. בֵּין . . . וּבֵין, this construction is varied by בֵּין . . . וְ, Gen. i. 7, and לְ . . . בֵּין Gen. i. 6. הָאוֹלָם *the porch*. Properly the arched recess in the hall in which stood the throne or seat of judgment. If 2 Chron. xxiv. 20 and Matt. xxiii. 35 refer to the same event, then בֵּית יְהוָה is the same with the spot *μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου*, which seems so like בֵּין הָאוֹלָם וְלַמִּזְבֵּחַ that we cannot but suppose הָאוֹלָם to be ὁ ναὸς, and the expression in the text to be equivalent to בֵּית הַחֵצֵר, and between the Temple (not the court) entrance and the altar. מִלֵּל *Milel*; the accent in this form of the verb is usually on the ultimate, § 72, Rem. 3. Supply עֲנֶה; see Deut. vii. 16. לְמַשְׁלָבָם גּוֹיִם; Syr. "and possession to the nations" (gentiles); LXX. τοῦ κατάρξαι αὐτῶν ἔθνη; Vulg. *ut dominantur eis nationes*; Eng. Vers. *that the heathen should rule over them* (or, *use a by-word against them*). The only way to get at the three last renderings is, by making גּוֹיִם a second object of הִתֵּן; a change, I think, hardly allowable. Syr. omits בָּם, and makes מִשַּׁל a substantive, מַשְׁלָ a *by-word*; they clearly read וּלְמַשְׁלָ בְּגוֹיִם; see Ps. xliv. 14; Deut. xxviii. 37; and compare ver. 19.

18. וַיִּקְנֵא; Syr., LXX., and Vulg. render this by a past tense, the Eng. Vers. by a future; and this is one of the instances quoted by Gesenius of a future with *vav*

conversive in a future sense. I do not see the slightest necessity for departing from the usual rule in this or any other of the instances he gives. Here is a manifest break in the prophecy, and Jehovah is represented as having been moved from his fierce wrath by the penitent prayers of his people. If we construe the first <sup>1</sup> by *but, now, or yea*, all will be right; thus,

But Jehovah has stood up zealously for His land,  
And had pity on His people;

Yea, Jehovah hath answered and said to His people,

\* \* \* \* \*

19. שָׁלַח, § 134, 2, *b*). וַיִּשְׂבַּעְתֶּם אֹתוֹ *and ye shall be satisfied with it*; this is the usual construction, see Ex. xvi. 12, but sometimes we find מִן, מִ, or לְ before the noun.

20. הַצִּפּוֹנִי. Syr. ܚܕܝܢܐ “and the Northerner;” LXX. καὶ τὸν ἀπὸ βορρᾶ, “and him from the North;” Vulg. *Et eum qui ab Aquilone est*. These evidently considered this word as a gentile noun of צִפּוֹן *the North*, § 86, 2, 5; Eng. Vers. *My Northern army*, combining in י- both the suffix of the first p. sing., and the gentile termination. There seems but little doubt that, whatever else the word means, it refers to the army of locusts. But can they be called Northerners? Should they not rather be designated by the opposite term, Southerners? I believe the true explanation will be found in the following, from Fuerst’s Lexicon:—צִפּוֹנִי *coming from the Typhon-region*; spoken of an army of locusts, which came out of the

wilderness, from the region ruled over by **תַּפְּוֹן**, an Egyptian deity adopted from Aram and Phenicia (see Hom. II. β, 782; Hes. Theog. 329), and representing the dark, cold region where the sun and stars are extinguished, and the light of heaven is swallowed up; in an astral respect the cold star *Typhon*, and probably connected with **תַּפְּוֹן**. —The following is also very worthy of consideration. **תַּפְּוֹן** i. q. **תַּפְּוֹן**, i. q. **תַּפְּוֹן** a viper. The name **תַּפְּוֹן**, or the Egyptian *Typhon*, representing the injurious and destructive element, and resembling Ahriman, is perhaps **תַּפְּוֹן**; since the Silician-Phœnician Typhon was regarded as a huge serpent (Strabo, xvi. 2, p. 386), and the Egyptian one was also represented as a serpent (Plut. de Is. ch. 50). The river Orontes, called after Typhon, and dedicated to him, *ap. Malala* (p. 197), where we read, *Δράκοντος ποταμοῦ τοῦ νυνὶ λεγομένου Ὀρόντου, ὅστις Τυφῶν καὶ Ὀφίτης καλεῖται*, confirms this derivation. Consequently, **תַּפְּוֹן** from **תַּפְּוֹן** might be referred to **תַּפְּוֹן**. In this passage it signifies the *pest* (of locusts), which too may be borne out by the Syr., for **ܬܦܘܢ** may be an adjec. from **ܬܦܘܢ** the *pest par excellence* (of leprosy), without any reference to **ܬܦܘܢ** *aquilo, septentrio*. It was suggested to me some years ago that we should read **תַּפְּוֹן** the serpent, and that there was a correspondence between the words **תַּפְּוֹן** and the account given of a huge serpent which is said to have once stopped a Roman army. But there is no other mention of a serpent in this book, the plague here mentioned being one of locusts. **תַּפְּוֹן** Hiph. of



נָחַ with suffix of the 3 s. m. צִיָּה and שְׂמֻמָּה are subs., § 106, 2. הַיָּם הַקָּדְמוֹנִי the Eastern, or Dead Sea, הַיָּם הַחֲדָרֹן the hinder sea, the Mediterranean. הִגְדִּיל לַעֲשׂוֹת, compare Ps. cxxvi. 2; Vulg. *superbe egit*; LXX. ὅτι ἐμεγάλυνε τὰ ἔργα αὐτοῦ, *Hath done great things*; compare עָשִׂיתָ פְּלָא, Is. xxv. 1. Lowth on Is. xxiii. 10.

21. אֶל-תִּירָא, the Hebrew does not admit of an imperative with a negative; consequently, where there is a negative the future is used, § 127, 3, c). שְׂמָחִי, § 29, 4; § 47, 3, 6; § 60, Rem. 1. The 2 m. s. imp. is שְׂמַח, the *pathach* of which is changed to *sh'va* in the fem. שְׂמַחִי, and consequently in pause the *a* sound is resumed and lengthened into *Qamets*, שְׂמַחִי.

22. שְׂרִי poet. for שָׂרָה. חֵילָם their riches, *i. e.* their rich products.

23. הַמּוֹרָה לְצִדְקָה, Vulg. *doctorem justitie*; to this there are two objections, the article with the construct state of the noun and the preposition לְ. LXX. τὰ βρώματα εἰς δικαιοσύνην; and something like it the Syr. ܐܠܝܡܢܐ ܕܥܕܠܐ, *food of righteousness*. To take the second word first—we have 1 Ki. i. 19 לָרֹב in abundance, abundantly; 2 Chron. xxiv. 10 עַד-לְכַלְלָהּ even to completion, completely; and several other compounds with לְ; so here לְצִדְקָה *rightly, justly, fairly, in proper measure, or seasonably*. הַמּוֹרָה—on this an old English commentator says “in Joel, when the prophet before threatened famine through drought (i. 20), nothing is so easy to be understood (by מוֹרָה) as *seasonable rain*.” Fulke’s Defence, p. 576. Parker Soc.

Publications. This word is the Hiph. part. of יָרָה *to stream abundantly*, and signifies the *early rain*, corresponding with which we have גִּשְׁמֵם in the next clause, and still more antithetically מִלְקוֹשׁ *the latter rain*, in the next, which fell בְּרֵאשִׁית in Nisan the *first* month, April. Compare Gen. viii. 13.

24. מִלְאֵהוּ, § 138, 3, *b*), and compare הִשְׁקִיּוּ in the next line.

25. הַשָּׂנִים, supply אֶכֶל, which signifies *food*, especially *fruits, grain*.

26. וַיִּשְׁבּוּעַ, § 131, 3, *b*), and 4. עֲשֵׂה לְהַפְלִיא, the construction is varied at Judges xiii. 19, מַפְלִיא לַעֲשׂוֹת.

### CHAPTER III.

1. אַחֲרֵי־כֵן *Afterwards*, see Ex. ii. 1. Peter quotes this passage down to יִמְלִיט in ver 5, in his sermon on the day of Pentecost, see Acts ii. 16, see also Cyril Catech. xv. Εἰ δὲ καὶ πάσας τις διέλθῃ τὰς τε τῶν λοιπῶν προφητῶν τὰς βίβλους πολλὰς τὰς περὶ τοῦ πνεύματος μαρτυρίας εὕρήσει . . . Τὸ δὲ Ἰωὴλ βοῶντος· καὶ μετὰ ταῦτα λέγει ὁ Θεός· ἐκχέω ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα. And again at Catech. xvii.

3. Compare Is. xvi. 10; Eze. xxxii. 7; Matt. xxiv. 29.

4. בּוֹא, inf. const. *the coming of the day of* JEHOVAH. נוֹרָא, part. Niph. of יָרָא *dreaded, or dreadful*.

5. וְהָיָה, supply כִּי; § 155, 4, *c*). On the use of the participle קָרָא, see § 134, 2, *b*).

### CHAPTER IV.

1. אֲשֶׁר = ὅτε. § 155, 1, *e*), *b*), and 2, *c*). See Gen. xl. 13.

אָשִׁיב אֶת־שְׁבוּתָא *I shall make the captivity to return, i. e. remove it.*

2. בְּעֶמֶק הַחַרְוִין; at ver. 14 we have בְּעֶמֶק הַחַרְוִין. On the first, Tremellius has this note, “Id est in conspectu totius Ecclesiæ, quemadmodum convallis Jehoshapheti (quæ nomen habuit a victoria insigni de quâ, 2 Chron. xx.) sita erat proxime Jerusalem in conspectu urbis ipsius.” But 2 Chron. xx. does not bear this out, for the commemorative name there given is עֶמֶק בְּרָכָה *valley of blessing*. יהוֹשָׁפָט signifies God *has pronounced sentence*, and it was HE who *judged or decided* for the Israelites on the occasion mentioned; and there is a reference in this name as well as in its synonym עֶמֶק הַחַרְוִין to the last judgment or decision that shall be pronounced on man. Both might well be translated “Valley of Judgment.”

3. יִדְּוּ = יִדְּוּ, fut. i. of יָדָה, poet. fut. for past, unless we ought to read יָדָה. הִילָךְ בְּיוֹנָה, § 109, 1, and 3, *b*). Note the peculiar (though regular) use of בָּ of the price.

4. הִנָּמוּל; observe the interrogative ה pointed as the article on account of the *sh'va*, § 100, 4. קָל מְהֵרָה; see this expression inverted in Is. v. 26; “*in quick haste*,” lit. lightly, hastily.

5. אֲשֶׁר = אֲשֶׁר יֵעַן *because*. Ahaz gave the silver and gold that were found in the house of the Lord to Tiglath Pilezer king of Assyria, for his aid against Rezin king of Syria. If that transaction be alluded to here, there is a change in the people apostrophised, from Syrians to Assyrians. But we had far better refer to 2 Kings

xii. 17, 18, where we read that Jehoash gave the *hallowed* things to Hazael king of Syria, together with the “gold that was found in the treasures of the house of the Lord.”

6. **בְּנֵי הַיּוֹנִים**. יוֹן is the fourth son of Japhet, whose descendants are *Ionians*, or more generally *Greeks*. יוֹן is also the name of a city in Yemen, and hence signifies the territory of Yemen generally. In return for the selling of Jews by the Phœnicians to the Javanites, it is said that the Phœnicians shall be sold to the Sabæans (ver. 8). If, then, we adopt the second meaning of יוֹן, the punishment is an exact retaliation of the offence. These Javanites of Yemen traveled by means of caravans with Tyre (Eze. xxvii. 19), and there bought the captive Jews.

7. **מְעִירָם** (see עִיר); generally in Hiph. to arouse, stir up, (ver. 9), here to “*bid come*,” order to return. **אֲנִשְׁרָם . . . שָׁמָּה**, § 150, 5.

9. **קִדְּשׁוּ מִלְחָמָה**. The same expression occurs Jer. vi. 4 and Mic. iii. 5; and at Joel ii. 15 we have **קִדְּשׁוּ צֹם**; and in all these places we can render the verb by “proclaim.” In the latter case, there is an idea of solemnity still remaining in the verb, which is lost in **קִדְּשׁוּ מִלְחָמָה**; unless, indeed, it is to be found in the sacrifices, or other services of dedication used at proclamation of war, or the sending forth of an army.

10. **בְּתוֹ**; see **בִּתְּה**. On this verse compare Is. ii. 4; as that passage predicts a time of profound peace, so the

And idolaters shall no more transgress in her.

18 And it shall be in that day

That the mountains shall distil mead,

And the hills run down with milk,

And all the springs of Judah shall run with water,

And plentiful fountains shall go forth from the house  
of JEHOVAH,

And water the Acacia Valley.

19 Egypt shall be a desolation,

And Edom for a wilderness more desolate

Than the destruction of the sons of Judah,

Because they shed the blood of the Innocent One in  
their land :

20 And Judah shall rest for ever,

And Jerusalem for everlasting.

21 And I will be entreated for the blood (they have shed),  
for which I have not (hitherto) been entreated.

Yea, I, JEHOVAH, who dwell in Jerusalem.



וְזָרִים לֹא-יַעֲבְרוּ-בָהּ עוֹד :

וְהָיָה בַיּוֹם הַהוּא 18

יִטְּפוּ הַהָרִים עֲסִים

וְהַגְּבָעוֹת תִּלְכְּנָה חֶלֶב

וְכָל-אַפִּיקֵי יְהוּדָה יִלְכוּ מִים

וּמַעֲיֵן מִבֵּית יְהוָה יֵצֵא

וְהִשְׁקָה אֶת-גֶּחַל הַשֹּׁטִים :

מִצְרִים לְשִׁמְמָה תִּהְיֶה 19

וְאֲדוֹם לְמִדְבָּר שִׁמְמָה תִּהְיֶה

מִחֲמַם בְּנֵי יְהוּדָה

אֲשֶׁר-שָׁפְכוּ דָם-נָקִיא בָּאֲרָצִים :

וַיְהִי וְהָיָה לְעוֹלָם תִּנָּשֵׁב 20

וַיְרוֹשְׁלָם לְדוֹר וָדוֹר :

וְנָקִיתִי דָמָם לֹא-נָקִיתִי 21

וַיְהִי וְהָיָה שָׁכֵן בְּצִיּוֹן :

IV. v. 19. לשמה. 3 Codd. 1 nunc. K. 5 pr. 2 nunc. R.

IV. v. 19. נקי. 9 Codd. K. 4 Codd. 8 pr. (4 Hispani ac 2 accuratissimi) R.

All the Gentiles from round about.

13 Put in the hook,

For the harvest is ripe ;

Come, run down,

For the wine-press is full,

The vats run over ;

Yea, their sinfulness is abundant.

14 Crowds upon crowds (shall be)

In the Valley of Decision,

For near is the day of Jehovah.

15 Sun and moon are veiled,

And the stars have withdrawn their light.

16 And Jehovah from Zion shall thunder,

And from Jerusalem send forth His voice,

And heaven and earth shall tremble,

But Jehovah is a refuge for His people,

And a fortress for the sons of Israel.

17 Then shall ye know that I, Jehovah, your God,

Dwell in Zion, my holy mountain ;

Then Jerusalem shall be holy,

אֶת־כָּל־הַגּוֹיִם מִסְכִּיב :

שְׁלַחוּ מַגָּל 13

כִּי בִנְשָׁל קָצִיר

בָּאוּ רִדּוֹ

כִּי־מִלֵּאָה גֵּת

הַנְּשִׁיקוּ הַיִּקְבִּים

כִּי רַבָּה רַעַתָם :

הַמְּנִים הַמְּנִים 14

בְּעֶמֶק הַחֲרוּץ

כִּי קָרוֹב יוֹם יְהוָה

בְּעֶמֶק הַחֲרוּץ :

שֶׁמֶשׁ וַיֵּרַח קִדְרוֹ 15

וְלִכְבֵּים אִסְפוּ נִגְהָם :

וַיְהוֹה מִצִּיּוֹן יִשְׁאָג 16

וּמִירוּשָׁלַם יִתֵּן קוֹלוֹ

וְרַעֲשׂוּ שָׁמַיִם וָאָרֶץ

וַיְהוֹה מִחֶסֶד לְעַמּוֹ

וּמַעֲזוֹ לְבָנֵי יִשְׂרָאֵל :

וַיִּרְעַתֶּם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם 17

שֹׁכֵן בְּצִיּוֹן הַר־קֹדֶשׁ

וְהִיתָה יְרוּשָׁלַם קֹדֶשׁ

Whither ye sold them,

And I will return your recompence on your own heads ;

8 Yea, I will sell your sons and your daughters

By means of the sons of Judah ;

Yea, they shall sell them to the Sabæans, to a nation  
afar off,

For JEHOVAH hath said.

9 Proclaim this among the Gentiles,

Prepare (for) war ;

Rouse up the warriors,

Let them draw near ; let them come up,

All the men of war.

10 Beat your plough-shares into swords,

And your pruning-hooks into spears ;

Let the puny one say, Mighty am I.

11 Gather and come, all ye Gentiles,

And from round about let them be gathered together.

Thither, O JEHOVAH, lead down Thy mighty ones.

12 Let the Gentiles be roused, let them go up

To the Vale of Jehoshaphat,

For there will I sit to judge

אֲשֶׁר־מְכַרְתֶּם אֶתֶם שְׁמָה  
וְהִשְׁבֹּתִי גַמְלָכֶם בְּרֹאשְׁכֶם :  
וּמְכַרְתִּי אֶת־בְּנֵיכֶם וְאֶת־בָּנֹתֵיכֶם  
בְּיַד בְּנֵי יְהוּדָה  
וּמְכַרוּם לְשִׁבְעָאִים אֶל־גִּזִּי רְחוּק  
כִּי יִהְיֶה דְבָר :

9 קְרָאוּ־זֹאת בְּגוֹיִם  
קִדְשׁוּ מִלְחָמָה  
הָעִירוּ הַגְּבוּרִים  
יִגְשׁוּ יַעֲלוּ  
כָּל אַנְשֵׁי הַמִּלְחָמָה :  
10 כָּתוּ אֶתִּיכֶם לַחֲרָבוֹת  
וּמִזְמֹרוֹתֵיכֶם לְרַמָּחִים  
הִחָלֵשׁ יֹאמֶר גְּבוּר אֲנִי :  
11 עֲוִשׁוּ וּבָאוּ כָּל־הַגּוֹיִם  
מִסָּבִיב וְנִקְבְּצוּ  
שְׁמָה הִנֵּחַת יְהוָה גְּבוּרִיךְ :  
12 יַעֲזֹרוּ וַיַּעֲלוּ הַגּוֹיִם  
אֶל־עֶמֶק יְהוֹשָׁפָט  
כִּי שָׁם אִישׁ לְשֹׁפֵט

Concerning My people and Mine inheritance, Israel,  
Whom they have scattered among the nations,  
And my land (which) they have parted (among them),

3 Yea, upon My people they cast lots,  
And they gave a child for a harlot,  
And a girl they sold for wine, and drank.

4 And now what are ye to Me, Tyre and Sidon,  
And all the district of Philistia?

A recompence are ye repaying to Me?

5 I If ye be recompensing Me,

In quick haste

Will I make your recompence return on your own head.

5 For my silver and my gold ye have taken away,  
And my goodly treasures

Ye have put in your palaces;

6 And the sons of Judah and the sons of Jerusalem  
Have ye sold to the Javanites,

To remove them far from their own territory.

7 Behold, I order them back from the place

עַל-עַמִּי וַנַּחֲלֹתִי יִשְׂרָאֵל  
 אֲשֶׁר פָּזְרוּ בְּגוֹיִם  
 וְאֶת-אֶרֶצִי חִלְקוּ׃  
 3 וְאֶל-עַמִּי יָדוּ גֹדֶל  
 וַיִּתְּנוּ הַיֶּלֶד בַּזֹּנָה  
 וְהַיֶּלְדָּה מָכְרוּ בֵּין וַיִּשְׁתּוּ׃  
 4 וְגַם מִה-אַתֶּם לִי צָר וְצִדּוֹן  
 וְכָל גְּלִילוֹת פְּלִשְׁתִּי  
 הִגְמֹל אֶתֶם מִשְׁלָמִים עָלַי  
 וְאִם-גְּמֻלִים אַתֶּם עָלַי  
 קַל מִהָרָה  
 אָשִׁיב גְּמֻלָּתְכֶם בְּרֹאשְׁכֶם׃  
 5 אֲשֶׁר-כִּסְפִי וְזָהָבִי לְקַחְתֶּם  
 וּמַחְמֹדֵי הַטֹּבִים  
 הִבֵּאתֶם לְהִכְלִיכֶם׃  
 6 וּבְנֵי יְהוּדָה וּבְנֵי יְרוּשָׁלַם  
 מִכְרֹתֶם לְבָנֵי הַיֹּנִים  
 לְמַעַן הִרְחִיקֶם מֵעַל גְּבוּלָם׃  
 7 הִנְנִי מַעֲיָרֶם מִן-הַמָּקוֹם



In those days

Will I pour out My Spirit.

3 And I will shew wonders

In the heavens and on the earth,

Blood and fire,

And pillars of smoke.

4 The sun shall be turned into darkness,

And the moon into blood,

Before the coming of the day of JEHOVAH,—

(That) great and terrible (day).

5 And it shall be that every one who shall call upon  
the name of JEHOVAH shall be saved.

For in Mount Zion and in Jerusalem there shall be  
salvation,

As JEHOVAH hath said,

And among the remnant whom JEHOVAH is calling.

#### CHAP. IV.

1 For, behold, in those days and at that time,

When I shall remove the captivity of Judah and  
Jerusalem,

2 Then I will gather together all the Gentiles,

And bring them down to the Valley of Jehoshaphat,

And try My cause with them there,

בַּיָּמִים הָהֵמָּה

אֶשְׁפּוֹךְ אֶת־רוּחִי :

וְנָתַתִּי מוֹפְתִים <sup>3</sup>

בַּשָּׁמַיִם וּבָאָרֶץ

דָּם וְאֵשׁ

וְתַמְרוֹת עֶשֶׂן :

הַשֶּׁמֶשׁ יִהְיֶה לְחֹשֶׁךְ <sup>4</sup>

וְהַיָּרֵחַ לְדָם

לִפְנֵי בּוֹא יוֹם יְהוָה

הַגָּדוֹל וְהַנּוֹרָא :

וְהָיָה כָּל אֲשֶׁר־יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט <sup>5</sup>

כִּי בְהֶרֶץ־צִיּוֹן וּבִירוּשָׁלַם תִּהְיֶה פְּלִיטָה

כָּאֲשֶׁר אָמַר יְהוָה

וּבִשְׂרִידִים אֲשֶׁר יְהוָה קָרָא :

כִּי הִנֵּה בַיָּמִים הָהֵמָּה וּבָעֵת הַהִיא <sup>IV.</sup>

אֲשֶׁר אָשׁוּב אֶת־שְׁבוֹת יְהוּדָה וִירוּשָׁלַם :

וְקִבַּצְתִּי אֶת־כָּל־הַגּוֹיִם <sup>2</sup>

וְהוֹרַדְתִּים אֶל־עֶמֶק יְהוֹשָׁפָט

וְנִשְׁפָּטְתִּי עִמָּם נֶשֶׁם

IV. v. 1. אֲשֶׁר om. 5 Codd. K. 1 pr. R. Non male, sed legunt omnes veteres. R. ק' אשיב.

And made your vats run over with mead and oil.

25 And I have made up to you the years

Which the Arbeh ate,

The Yelek, the Chasil, and the Gazam,

My great army

Which I sent against you.

26 And ye shall surely eat and be satisfied,

And praise the name of JEHOVAH your God,

Who hath wrought mightily with you ;

And My people shall not be ashamed any more.

27 And ye shall know that I am in the midst of Israel,

And *that* I, JEHOVAH, am your God, and none else,

And My people shall not be ashamed for evermore.

### CHAP. III.

1 And it shall come to pass afterwards,

That I will pour out My Spirit upon all flesh,

And your sons and your daughters shall prophesy,

Your elders shall dream dreams,

Your young men shall see visions ;

2 And upon the men-servants,

And upon the maid-servants,

וְהִשְׁקוּ תִּיקְבִּים תִּירוֹשׁ וַיִּצְהָר׃  
וְשַׁלַּמְתִּי לָכֶם אֶת-הַשָּׁנִים 25

אֲשֶׁר אָכַל הָאֲרֶבָּה  
הַיֶּלֶק וְהַחֲסִיל וְהַגֹּמֶם  
חִלִּי הַגָּדוֹל

אֲשֶׁר שָׁלַחְתִּי בָכֶם׃

וְאָכַלְתֶּם אָכּוֹל וּשְׂבֹעַ 26

וְהִלַּלְתֶּם אֶת-שֵׁם יְהוָה אֱלֹהֵיכֶם  
אֲשֶׁר-עָשָׂה עִמָּכֶם לְהַפְּלִיא  
וְלֹא-יָבֹשׁוּ עַמִּי לְעוֹלָם׃

וַיִּדְעֻתֶם כִּי בִקְרֹב יִשְׂרָאֵל אָנִי 27

וְאָנִי יְהוָה אֱלֹהֵיכֶם וְאֵין עוֹד  
וְלֹא-יָבֹשׁוּ עַמִּי לְעוֹלָם׃

וְהָיָה אַחֲרֵי-כֵן III.

אֲשַׁפּוֹךְ אֶת-רוּחִי עַל-כָּל-בָּשָׂר

וְנִבְּאוּ בְּנִיכֶם וּבְנֹתֵיכֶם

זְקֵנֵיכֶם חֲלֻמוֹת יַחֲלֹמוּן

בַּחֲזִירֵיכֶם חֲזִיזוֹת יֵרָאוּ׃

וְגַם עַל-הָעֲבָדִים 2

וְעַל-הַשֹּׁפְחוֹת

And its hinder part towards the Western sea ;  
And its stink shall arise,  
And its stench shall ascend,  
Tho' it wrought mightily.

21 Rejoice and be glad,  
For JEHOVAH hath wrought mightily.

22 Fear not, ye beasts of the field,  
For the pastures of the desert have sprouted,  
Yea, the tree has borne its fruit,  
The fig-tree and the vine have put forth their strength.

23 And, ye sons of Zion, rejoice and be glad  
In JEHOVAH your God,  
For He hath given you the early rain in proper abundance ;  
Yea, copious rain hath He sent down to you ;  
The early rain, and the later rain in the first month.

24 And they have filled your threshing-floors with corn,

וּסְפוּ אֶל־הַיָּם הָאֲחֵרִים  
 וְעֲלֶה בְּאִשׁוֹ  
 וְתַעַל צַחֲנָתוֹ  
 כִּי הִגְדִּיל לַעֲשׂוֹת׃  
 אֶל־תִּירְאֵי אֲדָמָה 21  
 גִּילִי וּשְׂמַחֲחִי  
 כִּי־הִגְדִּיל יְהוָה לַעֲשׂוֹת׃  
 אֶל־תִּירְאוּ בַּהֲמוֹת שָׂרִי 22  
 כִּי דָשְׁאוּ נֶאֱוֹת מְדָבָר  
 כִּי־עֵץ נֶשֶׂא פִרְיוֹ  
 תֵּאֱנֶה וּגֶפֶן נִתְּנוּ חֵילִם׃  
 וּבְגִי צִיּוֹן גִּילוּ וּשְׂמַחֲחִי 23  
 בִּיהוָה אֱלֹהֵיכֶם  
 כִּי־נָתַן לָכֶם  
 אֶת־הַמּוֹרָה לְצַדִּיקָה  
 וַיּוֹרֵד לָכֶם גֶּשֶׁם  
 מוֹרָה וּמִלְקוֹשׁ בְּרֹאשׁוֹן׃  
 וּמִלֵּאוֹ הַגְּרָנוֹת בֵּר 24

II. v. 23. יורה. 15 Codd. 4 pr. K. 9 Codd. 6 pr. 3 nunc. R.  
 Talmud H. Verss. כראשין. 1 Cod. 1 forte K. LXX. Syr. Vulg.  
 Arab.

Let the priests weep,  
The servants of JEHOVAH,  
And let them say,  
Have compassion, O JEHOVAH, on thy people,  
And give not Thine inheritance over to reproach,  
For a reproach among the Gentiles ;  
Why should they say among the Gentiles, Where is  
their God ?

- 18 Now hath JEHOVAH shewn mercy to His land,  
And had compassion on His people ;
- 19 And JEHOVAH hath answered and said to His people,  
Behold, I send you corn,  
And mead, and oil,  
And ye shall be satisfied therewith ;  
And I will no more set you  
As a reproach among the Gentiles.
- 20 And the plague I will remove from you,  
And I will drive it out into a land arid and waste,  
With its face toward the East sea,



יִבְכּוּ הַכְּהֹנִים  
 מִשְׁרָתִי יְהוָה  
 וַיֹּאמְרוּ חֹסֶה יְהוָה עַל-עַמּוֹ  
 וְאֶל-תֵּתֵן נַחֲלֶתָךְ לְחֶרֶף  
 לְמִשְׁגַּבָּם גּוֹיִם  
 לָמָּה יֹאמְרוּ בַעֲמִים  
 אֵיה אֱלֹהֵיהֶם :

18 וַיִּקְנֵא יְהוָה לְאַרְצוֹ  
 וַיַּחְמַל עַל-עַמּוֹ :  
 19 וַיַּעַן יְהוָה וַיֹּאמֶר לְעַמּוֹ  
 הִנְנִי שֹׁלַח לָכֶם אֶת-הַדָּגָן  
 וְהַתִּירוֹשׁ וְהַיִּצְהָר  
 וּשְׂבַעְתֶּם אֹתוֹ  
 וְלֹא-אַתֶּן אֶתְכֶם עוֹד  
 חֶרֶף בַּגּוֹיִם :

20 וְאֶת-הַצֹּפוֹנִי אֶרְחִיק מֵעֲלֵיכֶם  
 וְהִדְחַתִּיו אֶל-אֶרֶץ צִיָּה וּשְׂמָמָה  
 אֶת-פָּנָיו אֶל-הַיָּם הַקָּדְמוֹנִי

II. v. 19. חרפת רעב. 3 Codd. K. 4 Codd. 4 pr. R. Targ.  
 חרפה רעב. 1 Cod. K.

- 13 And rend your heart, and not ~~(only)~~ your garments,  
And return to JEHOVAH, your God ;  
For gracious and merciful is He,  
Slow of anger, but plenteous in mercy,  
And having pity on the evil.
- 14 Who knoweth, but it will return and have pity,  
And leave behind it a blessing.  
An offering and libation  
To JEHOVAH your God.
- 15 Sound a trumpet in Zion,  
Proclaim a solemn feast,  
Call an assembly,
- 16 Gather the people,  
Proclaim a solemn congregation,  
Collect the Elders,  
Gather the children,  
Yea, those who suck the breast ;  
Let the bridegroom go forth from his closet,  
And the bride from her bridal chamber.
- 17 Between the Porch and the Altar

13 וְקָרְעוּ לְבַבְכֶּם וְאֶל־בְּגְדֵיכֶם

וְשׁוּבוּ אֶל־יְהוָה אֱלֹהֵיכֶם

כִּי־חַנּוּן וְרַחוּם הוּא

אֶרֶץ אֲפִים וְרַב־חֶסֶד

וְנָחָם עַל־הָרָעָה :

14 מִי יוֹדֵעַ יָשׁוּב וְנָחָם

וְהַשְׁאִיר אַחֲרָיו בְּרָכָה

מִנְחָה וְנֶסֶךְ

לַיהוָה אֱלֹהֵיכֶם :

15 תִּקְעוּ שׁוֹפָר בְּצִיּוֹן

קִדְשׁו־צִוִּים

קִרְאוּ עֲצָרָה :

16 אִסְפוּ־עַם

קִדְשׁוֹ קָהֵל

קִבְצוֹ זִקְנִים

אִסְפוּ עוֹלָלִים

וַיּוֹנְקֵי שָׂדִים

יֵצֵא חֲתָן מִחֲדָרָיו

וְכָלָה מִחֲפָתָהּ :

17 בֵּין הָאוֹלָם וּלְמִוְלָתוֹ

- 9 Through the city shall they stream,  
On the wall they shall run ;  
Into the houses they shall climb ;  
Through the windows  
They shall enter like the thief.
- 10 Before them the earth trembles,  
The heavens quake,  
The sun and the moon are obscured,  
And the stars withdraw their light.
- 11 And JEHOVAH gives forth His voice before His host,  
For very great is His camp,  
Yea, mighty is the doer of His command ;  
Yea, great is the day of JEHOVAH, and exceedingly  
fearful,  
And who can stand up against it?
- 12 And surely now (this is) the word of JEHOVAH :  
Return unto me with all your heart,  
And with fasting, and with weeping, and with wailing ;

9 בָּעִיר יִשְׁקוּ  
 בַּחוּמָה יִרְצוּן  
 בַּבָּתִּים יַעֲלוּ  
 בַּעֲד הַחֲלוּנִים  
 יבֹאוּ בַּגֶּב:  
 10 לִפְנֵי הַגֹּזֶה אֶרֶץ  
 רַעֲשׂוּ שָׁמַיִם  
 שֶׁמֶשׁ וִירֵחַ קִדְרוּ  
 וְכוּכָבִים אֲסֹפוּ נִגְהִם:  
 11 וַיְהִי נָתַן קוֹלוֹ לִפְנֵי חֵילוֹ  
 כִּי רַב מְאֹד מַחֲנֶהוּ  
 כִּי עֲצוּם עֲשֵׂה דְבָרוֹ  
 כִּי-גָדוֹל יוֹם-יְהוָה וְנוֹרָא מְאֹד  
 וּמִי יִכְלֶנּוּ:  
 כוּל

12 וְגַם-עֲתָה נֹאם-יְהוָה  
 שִׁבוּ עָדִי בְּכָל-לִבְבְּכֶם  
 וּבַעֲזוֹם וּבְבִכְי וּבְמַסְפָּד:

II. v. 12. **בַּעֲזוֹם**. 8 Codd. 1 nunc. K. 1 Cod. 6 pr. 1 nunc.  
 1 Ed. R. Syr. Vulg. Arab. **וּבְכִי**. 7 Codd. K. 4 pr. 2 Edd. R.  
**וּמַסְפָּד**. 4 Codd. 1 pr. K. 4 Codd. R.

4 As the appearance of horses is its appearance, {  
And like chargers so do they run ;

5 Like the noise of chariots

^ They rush on ;  
Like the sound of a flame of fire  
Devouring stubble ;  
Like a mighty people  
Arrayed for battle.

6 Before the<sup>m</sup> shall nations tremble ;  
All faces shall become pale.

7 Like mighty men shall they rush on,  
Like warriors they shall scale the wall,  
And in their ranks they shall march,  
And shall not break their ranks.

8 And they shall not jostle each his comrade,  
Each one in his rank they shall go ;  
And round about the spears they shall fall,  
But they shall not tear them.

4 בְּמֵרָאָה סוֹסִים מֵרָאָהוּ

וּבְפִרְשֵׁים בֵּן יְרוּצוֹן :

5 בְּקוֹל מִרְכָּבוֹת

עַל־דְּאִשֵּׁי הַהָרִים יִרְקְדוּן { *ask to locate  
a chariot?*

בְּקוֹל לֵהָב אֵשׁ

אֲכָלָה קֶשׁ

בָּעֵם עָצוֹם

עָרוֹךְ מִלְחָמָה :

6 מִפְּנֵי יַחֲלוּ עַמִּים

*Gen. 2:11*

כָּל־פָּנִים קִבְּצוּ פְּאֵרֹר :

7 בְּגִבּוֹרִים יְרוּצוֹן

*Gen. 2:11*

בְּאִנְשֵׁי מִלְחָמָה יַעֲלוּ חוֹמָה

וְאִישׁ בְּדַרְכּוֹ יִלְכֹּן

וְלֹא יַעֲבֹטוּן אֶרְחוֹתָם :

8 וְאִישׁ אָחִיו לֹא יִדְחָקוֹן

גִּבּוֹר בְּמַסְלָתוֹ יִלְכֹּן

וּבַעֲדַר הַשְּׁלָח יִפְּלוּ

לֹא יִבְצְעוּ : *non transmittit (M)*

II. v. 8. יִרְחָקוֹן. 2 Codd. K. 1 Cod. 2 pr. R. LXX. ἀφ' ἐξέταί.  
וְלֹא. 27 Codd. 2 pr. 3 forte. 1 nunc. K. 21 Codd. 5 pr. 1 nunc.  
4 Edd. R. Nathan in Concord. Hebr. Verss. R.



And flame hath licked up all the trees of the field.

- 20 Even the beasts of the field cry continually unto Thee,  
For dried up are the springs of water,  
And drought hath devoured the pastures of the desert.

### CHAP. II.

- 1 Blow ye a trumpet in Zion,

And raise a shout in my holy mountain ;

Let all the inhabitants of the land tremble ;

For there is coming a day of Jehovah ; yea, it is near :

- 2 A day of darkness and deep gloom,

A day of cloud ; yea, of dense cloud.

- ? As darkness spread upon the mountains,

(Shall come) a people many and mighty ;

Like it there has not been from everlasting,

And after it shall not be again

For ever.

- 3 Before it fire devoureth,

And behind it flame licketh up,

As a garden of Eden is the land in front of it,

And behind it a desolate wilderness,

And nought escapes it.

וְלֹהֲבָה לִהְיֶה כָּל-עֵצֵי הַשָּׂדֶה׃  
 20 גַּם-בְּהֵמֹת שָׂדֶה תַעֲרוֹג אֲלֵיךְ  
 כִּי יִבְשׁוּ אַפְיָקֵי מַיִם  
 וְאִשׁ אֲכָלָה נְאוֹת הַמִּדְבָּר׃

Lech. 6:10

II. תִּקְעוּ שׁוֹפָר בְּצִיּוֹן  
 וְהִרְעוּ בְּתֹר קִדְשִׁי  
 יִרְגְּזוּ כָּל יוֹשְׁבֵי הָאָרֶץ  
 כִּי-בֹא יוֹם-יְהוָה כִּי קָרוֹב׃  
 2 יוֹם חֲשֹׁךְ וְאִפְלָה  
 יוֹם עָנָן וְעֶרְפֹּל  
 כְּשֶׁחַר פֶּרֶשׁ עַל-הַהָרִים  
 עִם רֶב וְעִצּוֹם  
 כְּמָהוּ לֹא נִהְיָה מִן-הָעוֹלָם  
 וְאַחֲרָיו לֹא יוֹסֵף  
 עַד-שְׁנֵי דוֹר וָדוֹר׃  
 3 לִפְנֵי אֲכָלָה אִשׁ  
 וְאַחֲרָיו תִּלְהֹט לִהְבֵּה  
 כַּגֹּז-עֶדֶן הָאָרֶץ לִפְנֵי  
 וְאַחֲרָיו מִדְבָּר שְׂמֵמָה  
 וְגַם-פְּלִיטָה לֹא-תִיָּתֶה לוֹ׃

לִהְיוֹת

All the inhabitants of the land,  
To the house of JEHOVAH your God,  
And cry unto JEHOVAH.

15 Alas ! for the day !—

For near is a day of JEHOVAH  
And as destruction from the ALMIGHTY shall it come.

16 Has not before our eyes

Sustenance been cut off ?

From the house of JEHOVAH

Joy and gladness ?

17 The seed-grains have perished

Beneath their clods,

Wasted are the store-houses,

Ruined the granaries,

Yea withered is the grain.

18 Why groan the beasts ?

Why low the herds of oxen ?

Because there is no pasture for them.

Yea, the flocks of sheep do suffer.

19 To thee, O JEHOVAH, will I cry,

For heat hath devoured the pastures of the wilderness,

כָּל יֹשְׁבֵי הָאָרֶץ  
 בֵּית יְהוָה אֱלֹהֵיכֶם  
 וַיַּעֲקֹב אֶל-יְהוָה :  
 אָהָה לַיּוֹם 15  
 כִּי קָרוֹב יוֹם יְהוָה  
 וּכְשֹׁד מִשְׁגֵּרֵי יָבוֹא :  
 הֲלֹא נִגַּד עֵינֵינוּ 16  
 אָכַל נִכְרַת  
 מִבֵּית אֱלֹהֵינוּ  
 שִׁמְחָה וְגִיל :  
 עָבָשׁוּ פְרָדוֹת 17  
 תַּחַת מְגֻרְפְּתֵיהֶם  
 נָשְׂמוּ אֲצָרוֹת  
 נִהְרְסוּ מִמְּגֻרוֹת  
 כִּי הִבִּישׁ דָּגָן :  
 מֵה-נֶאֱנַחַה בְּהִמָּה 18  
 נִבְנוּ עֲדָרֵי בָקָר  
 כִּי אֵין מְרֻעָה לָהֶם  
 גַּם-עֲדָרֵי הֶצְאָן נֶאֱשָׂמוּ :  
 אֲלֵיךְ יְהוָה אֶקְרָא 19  
 כִּי-אִשׁ אֲכַלָּה נֵאוֹת מִדָּבָר

The mead has failed,

The oil has become pale,

11 The husbandmen have become pale

On account of the (loss of the) wheat and the barley,

For the harvest of the field has perished.

12 The vine is withered,

The fig-tree wasted ;

The pomegranate, the date-palm too, and the apple,

And all the trees of the field are dried up ;

Yea, joy has departed from the sons of men.

13 Gird ye (with sackcloth) and beat (the breast), ye priests,

Howl, ye servants of the altar ;

Go in, pass the night in sackcloth,

Ye servants of my God,

For far are kept from the house of your God

Offering and libation.

14 Proclaim a solemn fast,

Call an assembly,

Gather the elders,

הוֹבִישׁ תִּירוֹשׁ

אֲמַלֵּל יִצְהָר :

הַבִּישׁוּ אֲפָרִים <sup>11</sup>

הִלְלִילוּ בָרָמִים

עַל־חֲטָה וְעַל־שְׁעוֹרָה

כִּי אָבַד קִצִּיר שָׂדֶה :

הַגִּפֶּן הוֹבִישָׁה <sup>12</sup>

וְהַתְּאֵנָה אֲמַלְלָה

רִמֹּן גַּם־תָּמַר וְתַפּוּחַ

כָּל־עֵצֵי הַשָּׂדֶה יִבְשׁוּ

כִּי־הִבִּישׁ שָׁשׂוֹן מִן־בְּנֵי אָדָם :

חֲגִרוּ וְסִפְדּוּ הַכְּהֲנִים <sup>13</sup>

הִלְלִילוּ מִשְׁרַתִּי מִזִּבְחַ

בָּאוּ לִינוּ בַּשָּׁקִים

מִשְׁרַתִּי אֱלֹהֵי

כִּי נִמְנַע מִבֵּית אֱלֹהֵיכֶם

מִנְחָה וְנֶסֶךְ :

קִדְשׁו־צוּם <sup>14</sup>

קִרְאוּ עֲצָרָה

אִסְפוּ זִקְנֵים

Yea, howl, all ye drinkers of wine,  
For the grape-juice,  
For it is cut off from your mouth.

6 For a nation has come up into my land.  
Mighty and numberless ;  
Its teeth are the teeth of a lion,  
The grinders of a lioness it hath.

7 It hath made my vine desolate,  
And my fig-tree a broken branch ;  
It hath utterly stript and destroyed it,  
Its branches are blanched.

8 Mourn, as a virgin in sack-cloth girt  
For the loss of the betrothed of her youth.

9 Cut off are offering and libation  
From the house of JEHOVAH.  
The priests have fainted,  
The servants of JEHOVAH.

10 Wasted is the field,  
Withered the land,  
Yea, wasted is the corn ;



והִלִּילוּ כָּל־נְשֵׁי יִזְרָאֵל  
עַל־עַמִּים

כִּי נִכְרַת מִפִּיכֶם :

כִּי־גוֹי עָלָה עַל־אַרְצִי 6

עָצוּם וְאִין מִסֹּפֶר

שְׁנֵי שָׁנִי אָרִיחַ

וּמַתְלָעוֹת לָבִיא לוֹ :

שָׁם גִּפְנִי לְשֹׁמֵה 7

וּתְאַנְתִּי לְקַצֶּפָּה

חֲשֹׁף חֲשֹׁפָה וְהַשְׁלִיךְ

הַלְּבִינו שְׂרִיגֶיהָ :

אֵלַי בָּבְתוּלָה חֲגֶרֶת־שֶׁקֶט 8

עַל־בָּעַל נְעוּרֶיהָ :

הַכֶּרֶת מִנְחָה וְנִסְכָּךְ 9

מִבֵּית יְהוָה

אֲבָלוּ תִכְתְּלִים

מִשְׁרָתִי יְהוָה :

שֹׁדֵד שֹׁדֵה 10

אֲבָלָה אֲדָמָה

כִּי שֹׁדֵד דָּגוּן

# J O E L.

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## CHAP. I.

- 1 The word of JEHOVAH which came to Joel-Ben-Pethuel.  
2 Hear this, ye elders,  
And give ear, all ye dwellers in the land ;  
Has (such a thing as) this happened in your days,  
Or even in the days of your fathers? '  
3 About it tell to your children,  
And (let) your children (tell it) to their children,  
And their children to the generation after.  
4 That which was left by the Gazam hath the Arbeh  
eaten,  
And that which was left by the Arbeh hath the  
Yelek eaten,  
And that which was left by the Yelek hath the  
Chasil eaten.  
5 Arouse ye, ye drunken, and weep,

# י ו א ל :

דְּבַר־יְהוָה אֲשֶׁר הָיָה אֶל־יֹאֵל בֶּן־פְּתוּאֵל :

<sup>2</sup> שָׁמְעוּ־זאת הַזְּקֵנִים

וְהַאֲזִינוּ כָּל יוֹשְׁבֵי הָאָרֶץ

הַחַיִּיתָה זאת בַּיָּמִיכֶם

וְאִם בַּיָּמִי אֲבַתִּיכֶם :

<sup>3</sup> עָלֶיהָ לְבָנִיכֶם סִפְּרוּ

וּבְנֵיכֶם לְבָנֶיהֶם

וּבְנֵיהֶם לְדֹר אַחֵר :

<sup>4</sup> יֵתֵר הַגִּזְם אֲכָל הָאֲרָבָה

וְיֵתֵר הָאֲרָבָה אֲכָל הַיֶּלֶק

וְיֵתֵר הַיֶּלֶק אֲכָל הַחֲסִיל :

<sup>5</sup> הִקְצִצוּ שְׂכוּרִים וּבָכוּ

יואל

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3. חֲבִיבָה Lev. 11.

4. סִלְעִים

5. גִּזְמִים L.

6. גִּזְבִּי Am 7. Nah 3. Is. 33.

7. חֲבִיבָה Ps. 78.

8. חֲבִיבָה Jer 57. Nah 3. Job 1.

9. חֲבִיבָה

10. חֲבִיבָה Jer. 28.

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